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## Luther's Connection with the Divorce of Henry VIII of England and the Bigamy of Philip of Hessen.\*

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Everything Midas touched became gold; everything Luther touched became famous.

To understand all is to pardon all, say the French; we merely wish to understand everything and not to pardon anything.

It may help the understanding to recall the historical background.

1. Duns Scotus considered the possibility of polygamy after man-murdering wars and pestilences. The learned Cardinal Cajetan said polygamy was not excluded by divine Law, and in the ancient Christian Church many had two wives, according to the example of the Old Testament patriarchs. Durandus, Gerson, Biel, and others taught the same. On February 14, 1650, a Franconian *Kreistag* at Nuernberg resolved to introduce bigamy in, or to populate, the waste places made thus by the Thirty Years' War, and the Archbishops of Bamberg and Wuerzburg agreed.

2. The power of dispensing. It was considered a historical fact that Emperor Valentinian I, praised by Ambrose and others,

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\* Published by request of the Northwestern Conference of the English District. — The Faculty of Concordia Seminary calls attention to an article which was published on this subject in Vol. IV of the *Theological Quarterly*, the parent publication of the THEOLOGICAL MONTHLY, where the following conclusion is reached on page 196: "From all this it appears beyond a shadow of doubt that Luther did not advocate or recommend, but emphatically discountenanced and condemned bigamy; that he did not advise the Landgrave to take a second wife, but earnestly and repeatedly dissuaded that measure; that he never defended the Landgrave's second marriage when, against his advice, it had been contracted and given a measure of publicity; that Luther's opinion as to the admissibility of the second marriage in the Landgrave's case was based upon peculiar circumstances confided to him and never made public either by him or by the Landgrave, and that this opinion was never intended to cover more than the individual case for, and in consideration of, which it was asked; that Luther never uttered a doubt as to the correctness of that opinion while, at the same time, he rejected and strenuously denied the right of bigamous or polygamous marriage."

had two wives and by law allowed the same to others; that Charles the Great had two wives; that Pope Gregory the Great had permitted a double marriage to an Anglo-Saxon; that Pope Gregory IX had in 1240 to 1241 given a dispensation to Count Ernst von Gleichen to live with his new wife, obtained in the Crusades, as well as with the first one, whom he found on his return; that the Armenian Christians still lived in polygamy. Henry IV of Castile in 1437 married Doria Blanca, who bore no children. So the Pope permitted him to marry a second wife on condition he return to the first if the second bore him no children within a fixed time.

Catholic canonists of repute held that the Pope could dispense from even divine Law. Campegi and Wolsey would not decide, but referred the matter to the Pope, who was the only proper judge of his own powers, and "it was odds but he would judge favorably for himself." In a letter to Henry VIII on October 7, 1529, Pope Clement reserved his right to dispense from divine Law. What a Pope could do perhaps a confessor might do.

3. Princes were held in too high estimation, women in too low. Would people bother about dispensations for a blacksmith? Did people bother much about Catherine, Christine, Margaret?

In 1493 the sailors of Columbus brought syphilis from Haiti to Barcelona, and the troops of Charles VII of France and of Emperor Maximilian I of Germany brought the "French disease" from France and Italy into Germany. An imperial edict of the *Reichstag* of Worms in 1495 speaks of it as that "new and most fearful disease of men arisen in our day called commonly the French evil, unheard of in the memory of man." The contemporary Italian, Franciscus Muraltus, tells us "Popes, kings, princes, nobles, merchants, clergy of all kinds, in fact, all who indulged in licentiousness," became infected.

To have this filthy and fearful disease was no disgrace. Benvenuto Cellini speaks of his case in the most matter-of-course manner. In fact, it was considered to be fashionable; people that did not have it were held vulgar and boorish by the courtiers, according to Erasmus.

Landgrave Wilhelm der Mittlere was an "unclean satyr," who died in melancholia and insanity brought on by the French disease. His wife was so notorious an adulteress that she was called "Frau Venus." These were the parents of Philip von Hessen.

The Egyptian midwives lied for the benefit of the Hebrew boys that were to be thrown into the Nile. Ex. 1, 18. Rahab lied



for the benefit of the Hebrew spies. Abraham lied about Sarah to Pharaoh.

Augustine and Aquinas held such lies sin, but venial sin, and allowed hiding the truth, or dissimulation. Hilary, Chrysostom, Cassian, Origen, Lombard, and others held such benefit lies to be morally right. Others thought it a greater sin to tell the truth than to tell a benefit lie under certain circumstances. To this class belonged Luther. Occam taught that to betray a confessional secret was always a mortal sin; and Luther was brought up in the school of Occam. In his *Babylonian Captivity* of 1520 Luther so detested divorce that he preferred bigamy. The adulterous Aleander gleefully rang the changes on this work into the ears of the adulterous Albrecht of Mainz, the Elector of Brandenburg, and others at the *Reichstag* of Worms in 1521.

Even at this time the sixteen-year-old Philip of Hessen in seeming jest asked Luther about having two wives; but Luther earnestly rebuked him for speaking in such a manner of such a matter.

Sir Thomas More, in his *Responsio ad Lutherum*, attacked this position of the Reformer. King Henry of England attacked Luther's book most savagely point after point, but he and his advisers did not say a single syllable about this point of bigamy — certainly very remarkable. Did this point later influence the English king to ask for a papal permission to have two wives?

In a sermon on Genesis of May 31, 1523, Luther says it is not to be argued that Lamech did wrong. A sermon in September defends Abraham with Hagar.

When a man of Orlamuende with a leprous wife, advised by Carlstadt, asked the Elector for permission to take another, Luther on January 27, 1524, wrote he knew of no Scripture forbidding polygamy. But it was scandalous, and Christians do not create scandal.

On November 28, 1526, Luther advised Philip of Hessen against polygamy, "because there is no word of God for it, . . . unless it might be a case of high necessity, such as that the wife was leprous or kidnapped."

On December 9 he, in similar strain, advises Joseph Levin Metzsch and Pastor Clemens Ursinus on March 21, 1527.

In April, 1528, Luther published *Theses on the Bigamy of Bishops* and held 1 Tim. 3, 2 forbids polygamy and not the remarriage of bishops; so it is taken for granted others may keep their wives.

On June 30 the keen Catholic Cochlaeus wrote Pirkheimer about these theses and said Luther permitted polygamy to the laity.

Since Chrysostom many held this view: Cajetan, Erasmus, Zwingli, Zan of Leyden, Agricola, Pellicanus, Lening, Ochino. The Fourth National Synod of the Reformed Church of France in August, 1563, at Lyons, considered the opinion of the pastors and professors of Geneva that Paul tolerated polygamy because it could not be remedied.

The Catholic theologians, writing the *Confutation of the Augsburg Confession* in 1530, considered a public protest against Luther's theses.

### Henry's Divorce.

As early as 1514 King Henry had thought of a divorce from Catherine. Now that she was forty and had given him no son and had "certain diseases," he again took up the matter in 1526. Papal permits were plentiful in that day for those able to pay. Pope Alexander VI, on December 17, 1498, annulled the marriage of Louis XII of France and Jeanne de Valois, daughter of Louis XI. The king then took Anne of Brittany, widow of Charles VIII, and then the decrepit old king married the eighteen-year-old Mary Tudor, sister of Henry VIII. When Louis XII died, January 1, 1515, Mary married Charles Brandon, Duke of Suffolk. Now, this noble duke had been engaged to Lisle Lisle and Anne Brown, married Margaret Mortymer, divorced her, and married Anne Brown, and then Mary Tudor, and Margaret Mortymer was still living, and on May 12, 1528, Clement VII confirmed the marriage of Brandon and Henry's sister. He was twice a bigamist, thrice divorced; he began by marrying his aunt and ended by marrying his daughter-in-law. James IV of Scotland married Margaret, King Henry's other sister, and dismissed his mistress, Jane Kennedy, but soon after took her back. On the death of James, Margaret married the Earl of Angus, who lived with another woman, and Queen Margaret was also guilty of "suspicious living" with Albany or Henry Stewart. On March 11, 1527, the Pope annulled her marriage to Angus, and Margaret promptly married Stewart, who had also divorced his wife to marry a queen. The stench of Margaret's divorce was so strong that even King Henry had Wolsey write her about "the shameless sentence from Rome" and warn her of the "inevitable damnation of adulterers." Just as scandalous was the divorce of Bothwell from his wife Catherine to marry Mary Stuart, Queen of Scots. On the suggestion of John Barlow, then chaplain to the Boleyns, King



Henry, September 12, 1527, sent his secretary, Dr. Wm. Knight, and Wm. Benet, to get Pope Clement's permit to marry again either before or after the formal dissolution of the first marriage. On December 4 Knight wrote he trusted in a short time "to have in his custody as much, perfect, sped, and under lead, as His Highness had long desired."

Sir Gregory Casale and the Prothonotary Gambara were to strengthen Dr. Knight. The Pope was to put forth a bull allowing the king to marry again even within the first degree of affinity. On January 12 and 13, 1528, Pope Clement VII, with Pucci and Simonetta, told Sir Gregory da Casale under seal of confession Henry was to enter a second marriage and at once ask for papal confirmation. On February 12 Stephen Gardiner and Edward Fox were sent for a permit to have two wives, similar to the proposal made by Knight. On March 20, they reached the Pope at Orvieto.

Gardiner threatened that, if the Pope did not agree, England would fall away to the Lutherans. On March 31 Gardiner and Fox report "that the king's highness should first marry" was a papal plan to evade responsibility. "His Holiness is *cunctator maximus*."

Fox returned May 2; Cardinal Campeggi followed in September. On October 23 he wrote the Pope that the king was as good a theologian as any doctor, and "I believe if an angel descended from heaven, he would not be able to persuade His Majesty to the contrary."

Campeggi was to get the queen into a convent, and then the Pope would dispense for bigamy.

Now Sir Francis Bryan and Peter Vannes, an Italian, were sent to Rome to press the demand for a dispensation for Henry to have two wives.

On December 29 Cardinal Contarini wrote that the Pope feared Carl would get his aunt to consent and thus win Henry over to the Kaiser. To Gabriel de Grammont, Bishop of Tarbes, in March, 1530, Clement said he would be glad if a second marriage were already consummated, without his authority, and to Jerome Ghinucci, bishop of Worcester, the Pope declared bigamy would be less scandalous than a divorce. Miguel Mai wrote Carl that Francis had warned the papal nuncio at Paris if Henry were pressed too hard, he would marry Ann, and England would fall away from the Pope. In August, 1530, Cardinal Jean du Bellay

urged Henry to marry, and he believed with the help of Francis the Pope would ratify the union.

On September 18 Casale wrote Henry that the Pope proposed "that your Majesty might be allowed two wives." This agrees with Mai's report to Carl. Cardinal Wolsey informed Cardinal Campegi of this plan.

On October 27 Dr. William Benet writes the Pope said "a great divine" had advised bigamy, but finally the council showed the Pope he could not grant a dispensation for bigamy. That "great divine" no doubt is Cardinal Cajetan, with whom Luther had that famous debate at Augsburg in 1518. In his commentaries on Genesis and Paul's epistles, Cajetan says a plurality of wives is not against natural law and not forbidden in the Bible.

John Joachim, Sieur de Vaux, the French ambassador, in 1531 told Anne the Kaiser would not oppose her marriage. The new ambassador, in 1532, Giles de la Pomeraye, had special instructions to help Henry in the divorce. Cardinal Grammont, on January 8, threatened the Pope Francis would join Henry in throwing off the authority of Rome; two days later Francis himself wrote the Pope in behalf of his "good brother." In October he and his "good brother" met at Calais and sent a demand that the Pope declare for the divorce or both would throw off the papal obedience.

On September 2, 1528, Erasmus wrote: "I should prefer that he should take two Junos rather than put away one." The Strassburg theologians, Bucer, Capito, Grynaeus, Hedio, and Zell, were of the same opinion.

Boniface Amorbach, Erasmus's friend, wrote him on February 28, 1530: "If I were a Lutheran, I should add that a new wife might be taken without putting away the old one, for polygamy was practised by the patriarchs, and Luther teaches that it is not forbidden by the New Testament." Zwingli and Oecolampadius thought Queen Catherine was to be put away, the marriage having been null and void.

In 1530 Henry spent about 5,000 crowns, sending Cramner to the Continent to get the universities to support the divorce.

In 1529 Henry highly praised Luther to Eustace Chapuys, Carl's ambassador, and was very sorry for having written against the monk, overpersuaded by Wolsey, and the king published a translation of Luther's letter to the king of 1525.



In July, 1531, Simon Grynaeus, the Basel scholar, was to gain Melancthon for the king, but on August 23 Master Philip wrote against the divorce and for bigamy. Luther was to be handled by somebody else. Stephen Vaughan, as early as 1529, was charged with heresy and attacked by More; in 1530 he was Henry's agent in Germany to get loans from the Fuggers and "bore too much affection towards Tyndale" to suit the king. Possibly it was this Lutheran Englishman that in 1531 sent the opinions of the universities to Barnes at Wittenberg to gain Luther for the divorce. Following the opinion of Louvain, Luther, on September 3, pronounced against the divorce; he "would rather permit the king to add another queen to the first and after the example of the patriarchs have two wives at the same time."

On November 14 Vaughan sent Henry a copy of the *Sententiae* of Barnes, which were published at Wittenberg. In September, William Paget, another English Lutheran, worked on Philip of Hessen at Rothenburg to urge Luther to please the English king for political reasons. Luther replied that his letter had already gone to England. It had gone on September 4 by Robert Barnes, who delivered it in December to the king, who was angry at the message and dismissed the messenger "with much ill will."

The very next day Henry sent Paget to get the Wittenbergers to write in favor of the divorce. He came on August 12, 1532, and told of Henry's killing Buckingham and Carl's pun: "It is a pity so noble a buck should be slain by such a hound." Of course, Paget was also unsuccessful. Luther said: "I advised the king that it would be better for him to take a concubine [meaning a second queen] than ruin his kingdom."

In 1532 Vaughan was again in Saxony and wrote very outspokenly to Henry in favor of the Reformers and tried to save Tyndale. In October, Henry had another young Englishman at Wittenberg; again without success. Henry was a bulldog and tried again. In March, 1535, Barnes was again in Wittenberg. On his return to London he was again returned to Wittenberg; his credence dated July 8. In the fall, Bishop Edward Fox of Hereford and Archdeacon Nicholas Heath of Stafford traveled by way of Strassburg, where they conferred with Bucer, and came to the Elector of Saxony at Weimar, and went with him to Schmalkalden, where Fox addressed the whole *Bund* and arranged for the entrance of Henry as Patron and Protector on his accepting the *Augsburg Confession* and *Apology*.

On January 1, 1536, the three ambassadors arrived at Wittenberg and discussed the *Augsburg Confession* and Henry's divorce till April 10. Luther joked about the importance attached to him — after eleven universities had already given their decision, it seems the world would be lost “unless we poor beggars, the Wittenberg theologians, be heard.” The English left with a polite letter to Thomas Cromwell and with a judgment against the divorce, signed shortly before March 17 by Luther, Jonas, Cruciger, Bugenhagen, and Melancthon.

### Philip's Bigamy.

As the proud English king took his family trouble to Luther, so the fiery von Hessen. Barely nineteen, he was urged by his councilors to marry Christine, daughter of the bearded Duke George of Saxony. She was unfriendly, homely, ill-smelling, given to drink, and had the stone, yet within sixteen years she bore him three sons and four daughters. He was not in love with her and within three weeks fell back into his former life of fornication and even sodomy. Diligent reading of the Bible — Eph. 5, 5; Heb. 12, 16 — awakened his conscience. His conscience was not strong enough to keep him from sin, but strong enough to keep him for about fifteen years from the Sacrament, and at the same time he was trying hard to get Luther and Zwingli to agree on the Lord's Supper. And how could he punish his subjects for crimes of which he himself was guilty?

In 1532, at Regensburg, Kaiser Carl passed the famous “Carolina,” the law punishing bigamy the same as adultery, and Philip published it in Hessen. When Berut Rotmann's *Restitution*, of October, 1534, defended the polygamy in Muenster, *Des Landgraven zu Hessen antwort uf dere stadt Munster schreiben* came out in 1535. Here Philip gave some telling arguments against the Anabaptists — to avoid offense, though it were right, which it is not. Matt. 18, 6. And he forbade polygamy and the desertion of unbaptized spouses.

In 1538 Duke Henry of Brunswick wrote that Philip could not sleep and soon would go insane. In 1539 the *Bund* of Schmalkalden would help the Duke of Guelders against the Kaiser. Luther wrote, If the Kaiser drew the sword against the Protestants, he was no longer the Kaiser, but the hireling and bandit of the Pope and had to expect the fate such baseness deserved. But it did not come to war, for Philip could not mount his horse.



He suffered from syphilis, the disease which killed Ulrich von Hutten and Pope Julius II. He took treatments from a specialist, Dr. Gereon Sailer of Augsburg, till January, 1540, two months before his second marriage. On his sick-bed he thought, Should he die, where would he go? Straight to hell, though fighting for the pure Gospel!

In September he saw Margaret von der Saale, sweet seventeen, and made up his mind to have her "though it should cost goodly sums of money with Carl's councillors" to get the Kaiser's consent and, of course, the Pope's. Dr. Gereon Sailer confirmed the notion that bigamy was the only remedy for promiscuous adultery. His court preacher, Melander, with two divorced wives living and living with a third, told him polygamy was no more forbidden than celibacy, meats, etc. Philip's wife gave her written consent, he promising to cohabit with her in future even more than in the past. He kept his promise, for she bore him children in 1541, 1543, 1547. His future mother-in-law consented if Luther consented. Bucer and Melander were sent to get Luther's consent, in December — early in November Sailer had been sent to Wuerttemberg to buy the wine for the wedding.

The agents of Philip brought his stirring appeal for Luther's consent to the bigamy. Justus Winther, the Hessian court schoolmaster, had the draft for the reply. After many long and strong arguments against bigamy comes this: "As now Your Princely Grace has finally determined to have another wife, so we think that such is to be kept secret. . . . What was permitted concerning marriage in the law of Moses is not forbidden by the Gospel." Signed, December 10 by Martin Luther and Philip Melanchthon. The following signatures were added: Martin Bucer, Anton Corvinus, Adam F. (of Fulda), John Lening, Justus Winther, Dionysius Melander, *et al.*

At Rothenburg on the Fulda on March 4, 1540, the court preacher solemnized the marriage with churchly honors and a sermon. Among the witnesses were the representatives of the Elector and Duke Maurice of Saxony. Melanchthon also had been lured to the place, and he made an address. And the confessional advice had, of course, pledged all to strict secrecy! Philip received the Sacrament with a good conscience in church at Easter and Pentecost. On May 24 Luther thankfully received "Fuder Weins rheinisch." Margaret bore Philip seven sons, the first one in 1541, March 12; on April 22 Christine bore him another.

Of course, the secret transpired. Philip's dissolute sister Elizabeth, Duchess of Rochlitz, was wild, though she had advised him to keep a concubine rather than have so many prostitutes. The miserable mess made Melanchthon sick in June at Weimar; he was unconscious, his eyes were set; the Elector's own celebrated Doctor Sturz had given up all hope. Luther was hurriedly called. "Good God, how has Satan spoiled this *organon*!" At an open window he wrestled in prayer with God and then turned to his friend, "Philip, take this food, or I'll excommunicate you." Philip heard his master's voice and did as he was bid. "Had it not been for Luther, I should have died." "I prayed Philip alive from the dead."

Luther signed the confessional advice with a very heavy heart, as he wrote the Saxon Elector in June, 1540; yet, he says, "If such a matter as this of Philip's came before me to-day, I would advise as I have already advised. I am not ashamed of such a counsel, even if it should come before the whole world; only that for the offense I would rather have silence observed."

On June 27, 1540, Luther wrote Eberhard von der Tann: "Better be it said Doctor Martin was foolish in yielding to the Landgrave . . . than make public the reasons why we gave a private dispensation. For the disgrace coming therefrom to the Landgrave would be too great." Philip is called the Magnanimous, Luther *was* the Magnanimous. The Hessian told an untruth. He said he wanted the opinion for his own self; in reality he wanted it only to satisfy his future mother-in-law. And he concealed the truth that he already had a concubine — "her von Eschweg." He was bound to her and not free to choose another. Luther learned that only at the end of May and said: "Had I known that, certainly no angel would have brought me to that opinion."

Melanchthon also wrote on September 1: "We were deceived by Jason [Philip]. Nor has he complied with our advice. But in this matter he has often said one thing and done another." Luther's opinion was given under seal of confession and therefore was valid only before God; for the public it simply did not exist. And so, when Philip demanded that his bigamy be defended in public, the Elector of Saxony and Duke Ulrich of Wuerttemberg refused to stand by him in public. On July 8, 1540, Bucer begged Philip to make a public denial of his bigamy. On the same day, at the Eisenach Conference, Amsdorf, Bugenhagen, Brenz, Oslander, Schnepf, "and many others" would oppose the bigamy if it became public. Luther also demanded a public denial, "a good



strong lie," a white lie, or benefit lie, to hide Philip's disgrace; for to betray a confessional opinion was a mortal sin. Though Philip "without flattery held Luther the greatest theologian of all men," the Hessian theologians threatened to make public the confessional opinion. Then Luther wrote on July 20: "Before I would openly aid in defending it, . . . I would rather confess that . . . I had committed an error and a folly and beg pardon." Pastor Theodore Fabricius in the most friendly manner, first privately and then publicly, rebuked Philip and Melander. The Mag-nanimous confiscated the property of the faithful preacher and clapped him into prison. Pastor Martin Leister — Listrius — criticized the bigamy and then — safety first — fled into Bran-denburg. Pastor John Lening defended polygamy in the anony-mous *Expostulation*, in the spring of 1541, and again, in the fall, in the *Dialogus* by "Huldericus Neobulus," revised by Bucer and spread by Philip. Luther began a reply in January, 1542, and another by Justus Menius was to follow, but the Elector forbade both. Luther's portion, however, had already been in print.

Already in 1540, when reminded of certain startling state-ments in his sermons on Genesis, Luther replied he was far from defending all he had written many years ago. In his reply to "Neobulus," Luther denied that what was allowed in the Old Testament was also allowed in the New Testament times. Also, he points out that Christ in Matt. 19, 3, etc., condemns the divorces then still allowed to the Jews. So Luther now denies the validity of priestly dispensations.

"It must have cost the devil a lot of labor to put such a block in the path of the Gospel," was the comment of the Elector Joachim II of Brandenburg. Yes, the moral harm done was un-speakably great.

When Cardinal du Bellay told Philip's case to Francis I, the adulterous French king laughed, "If such were exiled, where would I be?"

Francis might laugh, but the death penalty was on bigamy, and Philip could not laugh, and he ran to cover. In October, 1540, he sent Dr. Siebert von Loewenberg to Brussels to fix the matter with Carl. He promised to help the Kaiser against all foreign foes, and he betrayed the dealings the Protestant princes had with the French king, and thus he alone hindered the alliance.

Philip bribed Granvella, the Kaiser's chancellor, and the Arch-bishop of Lund and Naves, and Leander von Eck, the Bavarian chancellor, "fleeced with Lutheran rascality." At the *Reichstag*

at Regensburg in 1541 Cardinals Morone and Contarini said Dukes William and Louis of Bavaria were against Protestantism for gain, not for the Catholic faith. Carl said the Protestants would not recant even if beaten in war. Also, "Everybody is looking out only for number one; I must do so too." Carl looked out for number one by not prosecuting Philip for the following bribe — Philip promised to serve Carl; form no alliance with France, England, or any other foreign power; keep these and the Duke of Cleves out of the *Bund* of Schmalkalden; force out of the *Bund* King Christian III of Denmark, who had joined on April 9, 1538, for nine years; permit no Germans to enlist against the Kaiser and his sister Mary, the regent of the Netherlands. And he put his son-in-law, Duke Maurice of Saxony, into the camp of the Kaiser, who gave Maurice hopes of becoming the Elector of Saxony. This *Reichstag* also established the famous rule that a man had to be of the religion of the region in which he lived.

The *Bund* of Schmalkalden being paralyzed by Philip, Carl had a free hand to crush Duke William of Cleves and force him to stay the progress of the Reformation. This easy victory first proved to Carl the possibility of success, as showing the lack of coherence among the Lutherans, as he states in his commentaries. Thus the Smalcald War became so disastrous, disastrous also for Philip. "Be not deceived; God is not mocked." Melancthon bitterly called Philip an Alcibiades. Yes, but we cannot rid ourselves of the haunting thought that the ill-fated *Beichtrat* was also at the bottom of the disaster of the Smalcald War and all that came of it.

Moeller and Hausrath think Luther was influenced to give his advice from fear of losing Philip from the Protestant cause; but "there is not a syllable where Luther expresses any fear that a petition to the emperor means his loss to the League," rightly writes Faulkner of the Methodist Drew Seminary. W. Walther and Brieger also write in the same strain.

Koestlin, Kolde, Bezold, Ranke, Jacobs, and other Protestants frankly condemn Luther for the scandal, which stains the escutcheon of the Reformation. Brieger seems to be fairer in saying: "The medieval still stuck in him." Rade writes: "If the Reformers erred in the *Beichtrat* to Philip in the use of the Old Testament, the cause was that they were not in this matter entirely free from the Roman Church." So also Zoekler and John Philip Koehler. Faulkner, of Drew, agrees with Rockwell, now of Union, who cannot declare Luther's attitude ethically right



and share his views and motives, yet his mistake (*Fehlgriff*), they say, is due to the importance given by him to the pattern of the Old Testament patriarchs and to the absence of any clear prohibition of bigamy in the New Testament. On this basis, Walter Koehler classes this action among the great deeds of Luther, classing it with his heroic stand at Worms.

Sheldon's *Church History* says the Reformers made an "enormous mistake; but that they were guilty of moral obliquity is not so clear."

As early as 1846 an Anonymous in *Hist. Polit. Blaetter f. d. kath. Dtschl.* pointed out the fact that Luther's consent was not the result of a momentary embarrassment.

The Jesuit Grisar admits Luther's position was "forced upon him by his wrong interpretation of the Bible." (Vol. IV, p. 146.) Nikolaus Paulus, another Catholic, admits Luther agreed to the bigamy, "not out of weakness, but with a good conscience."

We sorely regret Luther's error of interpretation; a slight turning of the little switch sends the train to safety or destruction. We much prefer to have heard the stern voice of John the Baptist: "It is not lawful for thee to have her." We agree with Luther: "Let him who will, attack my person; I do not give myself out for a saint." We agree with Luther: "Whether Luther be a scamp or saint, does not matter; what matters is whether his doctrine be true or false." And we agree with Margrave George of Brandenburg: "I was not baptized in the name of Luther; he is not my God and Savior; I do not rest my faith on him and am not saved by him; and therefore in this sense I am not a Lutheran. But if asked whether with my heart and lips I profess the teachings which God restored to light by His blessed servant Luther, I neither hesitate nor am ashamed to call myself a Lutheran. In this sense I am a Lutheran, and as long as I live, I will remain a Lutheran." And we almost agree with Lessing: "Luther is one of the greatest men the world has ever seen. Luther is with me in such veneration that, all things well considered, I am right glad to have discovered in him some few small imperfections, for I was otherwise really in danger of making a god of him. The traces I find in him that he is human are as precious to me as the most brilliant one of his perfections."

**AUTHORITIES:** Koestlin; Hausrath; Kolde; Boehmer; Grisar; Jacobs; A. L. Graebner; Walter Koehler; Rockwell, *Die Doppelhehe*; Pollard, *Henry VIII*; Pr. Smith, *Engl. Hist. Rev.*, 1910; Faulkner, *Am. Jour. Theol.*, 1913, 1905.

## THE THEOLOGICAL OBSERVER.

A Lutheran printer's fiftieth anniversary was quietly celebrated at Zwickau, Saxony, on October 15, 1924, by the firm of Johannes Herrmann, which has devoted all its efforts to the publication, partly also production, of sound Lutheran literature. This print-shop and publication concern has been of inestimable value to the *Freikirche* of Saxony and Other States, which, humanly speaking, could not have achieved even its measurable success without the plant at Zwickau. The *Theological Monthly* conveys its congratulations to the firm of Johannes Herrmann and wishes it Godspeed for the greater tasks before it. Just now the most pretentious undertaking of the firm is the production of a pocket edition of the German Bible with the unaltered text of Luther. The undersigned could not find such an edition at the American Bible House in New York nor at Hamburg, Berlin, Leipzig, or London in 1921. This undertaking exceeds the financial strength of the firm and can be brought to a speedy consummation only by the aid of generous friends. Prof. E. H. Engelbrecht, 479 Bonnie Brae, Oak Park, Ill., is the American chaperon for this enterprise, and is more than willing to furnish details to any one interested in it.

DAU.

**Child-Labor Amendment and the Schools.** — "In discussing the question of the constitutional amendment for regulating child labor," writes H. S. Spalding in *America* (November 15, 1924), "there are some who say there is no connection between this legislation and that of the Federal control of schools. While there is no necessary connection between the two movements, still some of the leaders who are pressing the passage of the child labor movement most vigorously have as their ultimate purpose the federalization of schools. This is evident from one of the latest books on the subject, *Child Labor and the Constitution*. In the introduction we read: 'Prohibitive legislation is necessary, Federal as well as State; but the ultimate goal of child-labor reform can be reached only through positive and personal methods and means. It is for this prime reason that I have urged Federal supplement of State provision to make better schools and keep the children in them.'" Mr. Spalding remarks: "The reader will notice that the prime object of the plan is Federal supplement; and Federal supplement means Federal control. Those who are working for the child-labor amendment are foolishly strengthening the forces which ultimately seek for the federalization of schools."

MUELLER.

**Troubled Sixteen.** — Some time ago the *Outlook* offered a prize for the best letter on "What the Church Is to Me." The prize letter, which the *Presbyterian* (November 6, 1924) quotes in full, was won by a sixteen-year-old high school girl. It reads in part: —

"I am a high school girl, just sixteen, and my candid opinion is: The church is queer. The queerest thing about it is, it is trying hard to amuse us! It is like my grandmother trying to play basket-ball. We young people do not want the church to find amuse-



ment for us; we can find plenty of that for ourselves. When I was a very small child, I thought our church was the place to learn to be good — they taught me that in Sabbath-school. Now all we do is to belong to a big class, work to make it the biggest and its contributions the biggest, go to conventions, where we eat, sightsee, go to committee meetings, and vote. Of course, our bunch has a wonderful time, but we could have that anywhere.

"I never stay to the preaching on Sabbath, because it is so long before Dr. Angell begins to preach. He tires himself all out reading the notices and telling us about the causes we must give money for. When he begins to preach, at a quarter to twelve, his voice is squeaky, and he has to yell to be heard. I drive my car out to the park and read a novel till church is over, and then go back for mother and dad. Sometimes a bunch of us do that and have a kick out of it; but, honestly, I do not enjoy it."

After this follow two paragraphs which reveal a mind half frivolous, half earnest, but altogether ignorant of the chief issue of life and the main task of the church. The writer concludes: "The church is like 'The Blue Boy' hanging in my room — ornamental, but not useful. A room of paintings without mother and dad would be nothing. I think it is God that I need. I learned that when I got up at 4 A. M. and watched the sun rise and heard a meadow-lark talk. I wish the church would come down out of the picture and help me live right, so that I could say to 'Bill,' my best friend: 'You cannot afford to miss going with me to church.'"

Commenting on this letter, the *Presbyterian* says: "Its chief value is as an eye-opener and disillusionist to those modern people who think the only way to reach young people is through amusement, and that all young people think about is how to have a good time. . . . The modern church has secularized, cheapened, and weakened itself by its neglect of Bible-preaching and -teaching and by resorting to plays, pantomimes, pageants, smokers, and even dances as a means of capturing young people. Those who think that young people are fools to be caught with chaff suffer from their folly. It is high time all returned to the Biblical conception of the church's nature and mission, as the house of God, the house of prayer, the place for worshiping God with offerings and with songs of praise and holy ordinances which He appointed, and as a witness to His truth and salvation."

Let Lutherans be warned against becoming weary of their truly edifying services and inspiring Gospel-preaching! To those who carefully study the times it must be clear why God has placed the Missouri Synod in America. Its mission was never greater than it is now.

MUELLER.

**When Congress Indorsed the Bible.** — The *Sunday-school Times* (November 8, 1924) writes: "In the library of a prominent Philadelphia business man, Mr. T. Edward Ross, of Ardmore, Pa., is a valuable old copy of the Bible. It was printed in 1782 by a certain R. Aitken and sold at 'Pope's Head, three doors above the Coffee

House, in Market Street, Philadelphia.'” The uniqueness of this edition of the Scriptures lies in the fact that it was issued with the official recommendation of the Congress of the United States. The committee, chosen to examine the Aitken Bible addressed to “the two chaplains of the United States in Congress assembled” a letter in which it asked them “to examine the execution of the work and, if approved, to give it the sanction of your judgment and the weight of your recommendation.” This letter was signed by James Duane, “chairman in behalf of a committee of Congress on Mr. Aitken’s Memorial.” The two chaplains, the Rev. Dr. White and the Rev. Mr. Duffield, stated in their reply: “We are of opinion that it [the Bible] is executed with great accuracy as to the sense and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude.”

Upon this recommendation, Congress passed the following resolution:—

“*Resolved*, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States and hereby authorize him to publish this Recommendation in the manner he shall think proper.” Signed: “Charles Thomson, Secretary.”

The reason why Mr. Aitken published the Holy Scriptures is stated in the letter to the chaplains as follows: “He undertook this expensive work at a time when, from the circumstances of the way, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly he deserves applause and encouragement.”

MUELLER.

**Catholic Leadership.**— Referring to the statement recently made by an after-dinner speaker “that in all movements that make for progress and intellectual advancement Catholics lead the way,” the Roman Catholic weekly *America* frankly admits that as a matter of fact the Catholic Church has been a follower rather than a leader in the great movements that pertain to spiritual progress. Speaking of flattering generalities, the writer says: “Self-study should prove helpful, if it brings us self-knowledge and does not leave us without hope. Our weaknesses may become our strength if they set us to repairing and renewing our work. Self-complacency is gratifying to us, no doubt; yet the shock of surprise, when we come to the knowledge of what we are, after gazing for a long time on the mirage of what we fancied we were, helps even while it hurts.”

The writer then lays his finger on the weak spots of the work of the Church. He says: “In what may be called the field of home missions we cannot be said to be in advance of the Protestants. Catholic growth is primarily in the larger cities. In the country



districts our numbers are not so impressive. One reason for this is the meager effort expended to supply Catholic churches in country districts. The Catholic families who live in these villages and settlements sometimes have to travel fifteen to twenty miles in order to get to Mass in a larger town. Some means should be devised for providing them with a church, which, in its turn, will be the center of a Catholic settlement. A church, if we are to do effective home mission work, should follow the people. In normal times the faithful should not be obliged to sell their homes, change their lines of business in order to get within reasonable distance from a church."

Again the writer points out that in the Catholic system there is a "want of that wise distribution which we observe so unmistakably in the mission-work of Protestants." He writes: "There is evidenced too much centralization. In our larger cities we have very costly churches, beautiful altars, everything that gives evidence of wealth in divine service. We have what we may reverently call a 'holy extravagance' in wealthy city parishes. If, instead of importing gems of ecclesiastical art, priests in metropolitan parishes could be induced to help their weaker brothers in more remote districts, Catholicism would take on a healthier life in villages and settlements."

Also as regards education the writer claims that Catholics "have not taken the lead." "In the matter of new courses of study, methods of teaching, problems of discipline, mind-training, and the like, the same general judgment will hold." Speaking of summer-schools, he makes this statement: "Most of us will admit that the summer-schools have arisen as a result of actual or threatened state legislation, requiring higher standards for teachers in colleges, high and grade schools." "Then came the great educational scramble of the summer-school. We found out all at once that we were behind and had to hurry. And so we hurried. Our Catholic summer-schools have, indeed, done well. But they have come into being as a result of stress from outside."

Regarding Catholic avowals of patriotism, the writer remarks: "In the lyric days of the World War we proclaimed our patriotism. We protested our love of country, as though we expected this would not be taken for granted. We did not take the dignified attitude of assuming that everybody judged us to be patriotic men and women."

The wisdom which the Catholic Church has almost invariably revealed, shows itself at its best in this very frank and objective confession of faults. In praising Protestants, the writer does not distinguish among them. Not all are possessed of the virtues which he commends. Our own Synod, on honest self-examination, would, we fear, be found wanting in those improvements which are recommended by the able Catholic writer. In our home and foreign mission work and in our educational and synodical programs we find many shortcomings, that must be pointed out to be redressed. There is wisdom in this.

MUELLER.

**The removal of the cross** as the symbol of the Christian religion has lately been advocated by Joseph Pulitzer's biographer, Don Seitz.

He holds that "the cross compares poorly with the crescent of Mohammed. The slender arc of the new moon has in it the element of hope; it will wax into a great and glowing orb. But the cross can only suggest torture and death. There is no cross or blood in the teachings of Confucius or Buddha, and a religion featuring an instrument of torture for its superiority makes slow progress in heathen minds. A real Reformation would restore the living Christ, banish the cruel cross, and take for its guidance the shining star. Did not the Wise Men say, 'We have seen His star in the East and are come to worship Him'?" The objection to the symbol of the cross is but the outgrowth of the objection to the teaching of the Cross, the distinctive doctrine of the only religion of real redemption, with which Buddhist and Islamic redemption cannot even remotely compare. What is there in a symbol? do you say? Much or little or nothing; it depends on you. Swapping religious symbols reveals a religious attitude.

DAU.

**An Education Missing Its Aim.** — An education which teaches children to regard persons of a different religion or race, or any one holding a different opinion, as "wicked" is denounced by Bertrand Russell, the English philosopher. He holds that this method of teaching aims at "generating the passion required for repelling the assaults of reason. Thus for the sake of orthodoxy are children rendered uncharitable, intolerant, cruel, and bellicose." Whether a certain person is really wicked is not so easily established as whether a certain opinion is. But there are certainly wicked opinions, tendencies, practises, and it is only by a fortunate inconsistency due to the operations of divine grace that persons holding such opinions escape their full effect upon themselves. Bertrand Russell seems to be unaware of the fact that reason itself is naturally wicked and must be converted; likewise, that heterodoxy, being a teaching *other than that* which God has offered, is in its nature wicked. An education that fails to teach children what wickedness is misses its aim.

DAU.

**Fighting the Battles of the Lord!** — Fresh evidences that the British love to think of themselves as the elect race is furnished in the article on Lord Allenby in *Current Opinion* (January). "Like Moses," says the writer, "Sir Archibald Murray had left Egypt and had traversed the desert of Sinai. His pipe-line was bringing the waters of the Nile — again, according to prophecy — to the gates of Gaza. His railway leaped the Suez Canal. All was ready for some Joshua to appear who would actually enter the Promised Land. That Joshua proved to be Allenby." To complete his equipment on leaving Egypt, "he slipped a Bible into his kit-bag and read it with an absorbing attention. His entire army became a Sunday-school class. Here was Tommy Atkins, if you please, hobnobbing familiarly with the landscape, which, substantially unchanged, had determined the tactics of Samson and Gideon, of David and of Saul. Allenby studied the Battle of Michmash, where Jonathan took the Philistines in the rear; and he repeated it, climbing the rocks that Jonathan climbed, cross-



ing the half acre of ground that Jonathan crossed, and so attacking the Turks by surprise. Not for nothing is Allenby now the Viscount 'of Megiddo.' It was the Battle of Armageddon by which he captured Jerusalem." Allenby is also described as "the happiest crusader." Is it not comforting to Britons to be thus assured that they are fighting the battles of the Lord, not of some lord, as some benighted people still think?

DAU.

**Regarding birth control**, Morris Fishbein, associate editor of the *Journal of the American Medical Association*, states that, if the truth were known, one would have to admit that birth control is still an unsolved problem. In his presidential address before the American Medical Association last June Dr. William Allen Pusey said: "I particularly desire that the mistaken impression should not go out that I mean to say that medicine now has any satisfactory program for birth control. It has not." In an article in the *American Mercury* Dr. Fishbein says: "The fact is that none of the students of the problem, not even the physicians, has ever perfected any method of birth control that is physiologically, psychologically, and biologically sound in both principle and practise." And now listen to this confession in the same article: "Of all the devices at present available, the most ancient and most certain of all is that of simple continence." It is also pointed out that the two outstanding woman advocates of birth control in the English-speaking world, Margaret Sanger in America and Dr. Marie Stopes in England, do not agree as regards the methods advocated. "Research workers are still seeking methods which are scientifically safe and psychologically satisfactory," thus *Current Opinion* sums up its résumé of Dr. Fishbein's article. In other words, contraceptive science has not annihilated such Bible-texts as Gen. 2, 18; 1 Cor. 7, 1—5; 1 Thess. 4, 3—5; 1 Pet. 3, 7. It never will. Even ignoring the religious and moral side of the movement, these texts contain more sound sense regarding birth control than all the contraceptive literature of the age.

DAU.

**The chaplaincy business**, thinks the *Christian Century*, should be abandoned by the churches, and the *Nation* applauds this action: "There has never been anything more disgusting than the assigning of Christian ministers, trained to preach the commandment, 'Thou shalt not kill,' to the service of troops trained for mass murder. But the *Christian Century* now realizes that, aside from the ethical and moral issues involved, the chaplaincy is a deliberate part of the army's and navy's plan to hitch the Church up to the war-game. Before the expansion of our army following the Spanish War the chaplains were usually broken down or third-rate clergymen appointed by and for politicians for the mere purpose of filling sinecures. Latterly, the Federal Council of Churches, to its disgrace, has taken an active part in the appointment of chaplains and has actually sponsored a bill to increase the chaplains from one to every 1,200 troops to one to every 800, without regard to whether the 800 want clergy, or whether there is anything for such clergymen to do when appointed." The first remark in the *Nation's* comment is shallow.

The law of retribution is written in the hearts of men, and under that law it is right and ethical, under certain conditions, to take men's lives. The opposite course is part of that liberalistic sentimentality and hatred of the "old order" which frequently finds voice in the *Nation*. But the rest of the *Nation's* remarks are food for reflection. The Federal Council's action is indefensible on Christian and ordinary ethical grounds. So is the Government's, which backs the Federal Council. It is no part of the Government's business to provide religion for its employees. That is the business of the churches and should be embraced in the various missionary endeavors of the churches. The Government, however, by its regulations, blocks the way of the churches to their own people in the army and the navy. Any church in this country can do mission-work anywhere after its own method, except in the United States Army and Navy; for the army and navy chaplain is an officer of the State and as such amenable to the authorities of the State. Where is there covering for such practise in our Constitution? DAU.

In China a prophet of the end of the world, T'ang Huan-chang, has arisen. Lewis Hoadus, of the Kennedy School of Missions, writes concerning him in the *Journal of Religion* (November, 1924). For "irregularities of belief and life" he was put out of the Christian church at Tzechow. He has started a new cult, "The Amalgamation of the Six True Religions," founded by Laotse, Confucius, Buddha, Moses, Christ, and Mohammed. To these six founders of religion he wants to succeed as the seventh. In the year 1915, the third month, the seventeenth day of the month, at eleven o'clock in the forenoon, he claims to have received a revelation, which begins with the following lamentation: "Ai-ya, woe unto you, all you people under heaven! The great calamity is upon us! Ai-ya, fear! Ai-ya, tremble! Ai-ya, fear greatly! Ai-ya, no one knows how many will perish. Oh, fellow-men, fellow-men! Why so suddenly do I speak these words which stir the body and terrify the spirit? To whom in particular do I address them? I tell you truly, I do not address these words to any one in particular. If you will investigate my words carefully, if you will give me ear and quietly listen, I shall explain my words. I am overwhelmed by deep sorrow, I weep in your behalf. Not one good man! Not one good man! At present in this world all men are evil. Why are they not good? The wrath of Shangti is coming upon your heads. He will seek out your sins. How will he seek out your sins? I will tell you truly. If I will speak lying words, Shangti will seek out my sins before he seeks out yours. But my words are true. They are not false. The event I announce to you is not far away. It will come next year, the next year." In lurid picture the prophet now describes an upheaval of all the forces of nature, amid which Shangti will descend with the angels' host, surpassing the European armies in number, to visit upon men their three great sins: 1. desire: for wealth, for sexual passion, and for cruel wars to gain their selfish ends; 2. for unbelief, chiefly their ignoring of the world of spirituality and their being absorbed in



material things; 3. their contempt of the true religion of Shangti. To escape the doom, all men are counseled to submit to the will of Shangti, "the personified form of the Absolute," as revealed by this seventh founder, and to abstain from food as Moses and Jesus did, who were nourished by the life-giving food of God. The prophet next denounces various classes of men: rulers and high officials of the government, whose sins are so enormous that, "if the Pacific Ocean should turn to ink, it would not suffice to write them"; the military men, who have murdered countless human beings; the scientists, philosophers, and capitalists, who all disregard Shangti; the members of the various religions, Christians, Mohammedans, Jews, Buddhists, Confucianists, Taoists, all of whom have abandoned the teachings of their religion. The words to the Christians are addressed not so much to Christians in China as to those of the Western world; they read: "I warn the Christians. Awaken from your dream. Do you think that because you hold the Bible and preach in your churches, you are Christians? Do you think that by closing your eyes and muttering a few words of prayer, or singing a few verses to the accompaniment of the organ, you will be saved? In the pulpit you speak the heterodox stuff about the love of country. Is this the teaching of Christ? You speak of sanitation and smallpox. You speak of power and glory. Are these the Gospel of Christ? The scientists desire to substitute their science for religion. You did not wait for the scientist; you yourselves a long time ago substituted science for religion. With your lips you speak of loving men. Really, where has there been a war which you have not abetted? With your lips you speak of self-sacrifice, but actually you are killing men. I venture to ask you, Was Christ's sacrifice made to save men or to destroy men? Is the sacrifice you speak of the same as the sacrifice of Christ? Your wickedness is full. Shangti turns his anger toward you. You have a few minutes to repent. Repent at once and follow the true religion of Shangti and return to the original Gospel of Christ. If you falsely adopt the name of Shangti, but in reality oppose him, Shangti will search out your sin, and when you wish to escape, there will be no way of escape." This prophecy was published in a manifesto dated August 1, 1922; it fixed the beginning of the calamity at about September 25, 1923; the calamity is to be followed by some lesser catastrophes lasting through eighty years, during which two-thirds of the people of the world will perish.—This Chinese phenomenon is itself a sign of the end. Matt. 24, 11; Luke 21, 8. 9. But it also shows that the eyes of the Orient have been opened chiefly through the late war to much political Christianity. The Orient has learned to despise its Western teachers and pretended benefactors as exploiters and selfish, cruel tyrants. Everywhere, everywhere, there are shocking reactions of the great war that was waged for "righteousness."

DAU.

**The Great Chalice of Antioch** has been portrayed and described in a number of publications during the last summer. It is said to have been found, with other fragmentary antiques, by Arabs who were

digging a cellar or well at Antioch. The oxidization was removed from the chalice in Paris by Alfred André. On the eve of the Battle of the Marne in 1914 the chalice was taken to a safe place and in the following years shown to Dr. Gustavus A. Eisen, who reached the conclusion that it is a relic of the first century, and that its sculptures are the earliest known portraits of Christ and some of the apostles. The *Ottawa Journal* (July 19, 1924) received a description of the chalice by mail from London, from which we take the following:—

“Dr. Eisen places the exact date of the relic between 60 and 70 A. D. He is convinced that the portraits are authentic and actual and were made at a time when most of the personages represented were yet alive. According to Dr. Eisen’s identification there are two portraits of Christ, one showing Him in youth and the other after His resurrection. The latter is utterly unlike any of the conventional portraits or those conceived by the great masters. He is shown enthroned, in front view, with head slightly inclined to the left, but with gaze directed straightforward. He is vested in a toga, falling in natural folds, and has His arms thrown wide apart. The figure is slender and delicate, and the face is possessed of the most arresting individuality. The hair is smooth and without locks. To quote Dr. Eisen: ‘It is a wonderful face, such as no artist has ever been able to create from imagination.’ It has a broad forehead and penetrating eyes; but most noticeable of all is the sweet expression of the mouth, which is at once smiling and serious.

“The task of identifying the figures occupied several years. Those of Christ and St. Peter were comparatively easy. The first clue to the others was found in that of St. Luke, on account of the suggestion of intelligence and learning. St. Mark is shown with features rough and rustic and characteristically Jewish. The representation of him with a water-jar and with the bodily form developed by water-carrying, is extremely interesting, in view of the traditions that St. Mark was a water-carrier in his youth. The figure of St. Peter corresponds to the traditional portraits in most particulars. St. John shows a remarkable resemblance to the portraits of Cardinal Newman. St. James is portrayed as a man of mystic thought, gentleness, and much sweetness. St. Matthew attracts attention by his unusual dignity and the regularity of the radiating folds of his dress. His features are Semitic of higher class, with short upper lip and small mouth, set high up near the nose. On his arm is a phylactery. St. Paul is also remarkably dignified, with a bearing of authority and power. St. James the Less has a face very alive, expressing feeling, emotion, serenity, and judgment, coupled with unusual beauty of form. St. Jude was least easy to identify. St. Andrew is represented as a powerful man, of imposing physique. Christ, as a youth, is shown with the scroll of the New Law in His hand.

“The workmanship of the chalice is exquisite. It stands 7½ inches high and consists of an ovoid bowl supported by a low and narrow footstand. This form is strong evidence of early date, as it is known to have been generally superseded at the end of the first century.”

DAU.



**Russian passports**, to be presented at the Golden Gate and issued to the departed at a heavy price early in the nineteenth century, have been found in graves near Leningrad. Here is one that the *Ottawa Journal* of July 19, 1924, published: "I, Nicholas Stobylew, Bishop of St. Petersburg, do hereby certify that the person herein mentioned lived as a good Christian, and although he sometimes sinned, yet he confessed his sins and was forgiven. He worshiped the saints, he feasted and begged, and was human. Considering the fact that the dear departed one has made his peace with Him and confessed all to his father confessor, I gladly certify to this passport for presentation to St. Peter with the hope that it will be duly honored, and that our beloved friend will have due and free access to heaven and enjoy all the privileges therein forever without any hindrances." It appears that only the rich could afford the luxury of these heavenly securities, by which cunning priests fed their superstition and commercialized their ignorance. DAU.

**Control of the League of Nations** is what the Pope is striving for. A Berlin dispatch published in the *Baltimore Sun*, September 4, 1924, stated: "German Catholic leaders are appealing to their co-religionists throughout the world to agitate for the selection of the Pope as the official arbitrator of the League. With the approval of the Pope, Prince Alvis von Lowenstein appealed "to Catholics of the entire world to demand the creation of papal arbitration"; the members of the League themselves are to "invite the Holy See to add its spiritual force to the organization." The German cardinals, on September 13, pointed out to Stresemann that Chancellor Marx, whose downfall was recently prevented by the Catholic Church, is to "assist the Vatican's well-known ambition to be admitted to membership in the League." The League's secretary, Sir Eric Drummond, is an ardent Roman Catholic. The majority of the thirty-one nations represented in the League are nominally Roman Catholic. (Culled from *Scottish Rite Clip Service*, December 15, 1924.) To make the Geneva *Plunderbund* a complete humbug, the coming in of the Pope as dominant member would be the last requirement. DAU.

**Giving the Romanists Too Much Credit.**—On seeing the first draft by the Ministerium of Prussia for religious instruction in the common schools of the state, a prominent teacher in these schools remarked: "It used to be a current saying that the Protestants have their position within the Scriptures, while the Romanists are sitting outside of them. Pray, examine the curricula for religious instruction, and you will see that the Romanists are sitting in the Scriptures while the Protestants are sitting outside of them." This is not quite correct; both the Romanists and the Protestants of Germany are outside of the Scriptures. The difference is only this, that Romanism has more skilfully disguised its defection from Scripture. Its reverence for the Bible is just as much *camouflage* as the reverence of some higher critics who have destroyed the Scriptures. The Pope is sitting in the Scriptures just as he is sitting in the temple of God pretending that he is God: the Pope decrees what Romanists

must believe or not believe, the Bible to the contrary notwithstanding. Pity the poor duped souls who take refuge in Romanism from modern Protestantism because they expect to find something stable, unchanging, reliable there on which to anchor their souls! They will anchor to a puny, erring mortal, who has had the maniac impudence to declare himself infallible.

DAU.

From "Deutsches Leben in Russland" (November, 1924) Rev. H. Ruhland has translated the following: "The *school* is completely Sovietized (since 1923), and the teachers are entirely dependent upon the party committee. It is the task of the teachers to build up a new generation able to work in the spirit of the party. For that reason the school's first and foremost mission is to destroy all tradition and religion in the hearts of the children. The teachers have entered upon their task, some of their own free will, others because they were compelled to do so. In consequence of this the colonists have lost all respect for the school, the teacher is frequently regarded as a traitor to the German cause, and the children are only reluctantly sent to school. There are many communities that refuse to make the slightest contribution to the school, and as to the moral influence of the school, that is out of the question. The condition of the churches in Soviet Georgia is deplorable. Although the central authorities in Tiflis proclaim that all citizens, all churches, and all religious communities in Soviet Georgia enjoy complete liberty of worship, it is none the less a fact that in reality the Christians are persecuted by the party in power. If the populace cannot be prevailed upon to renounce the church 'voluntarily,' after a course of propaganda and agitation has been instituted, then recourse is had to brutal methods. The people are accused of being counter-revolutionary if they stand upon the Soviet law with respect to the meetings, which, as to time, are fixed by the party, the law which grants all persons the right to profess their own faith. The vicarages in nearly all the German colonies in Georgia have been forcibly expropriated in spite of the fact that they had been surrendered to the congregations for an indefinite period, according to the terms of the agreement. The ratified statutes of the congregations are altered, the religious instruction of the children and of persons about to be confirmed is prohibited in the churches. Parsons and sextons are compelled, under threat of arrest, to bind themselves not to give religious instruction. If the consistory or the pastor of a congregation were to complain about the wrongs perpetrated by the local authorities or by the party men, then such action would not only be futile, but positively dangerous for the complainant himself, who would run the risk of being arrested, exiled, or even accused of having 'anti-Soviet' leanings. I do not know a single instance in connection with our German Evangelical congregations in Georgia where the legal actions started in connection with encroachments or acts of violence on the part of local executive committees or of party men have had any result whatsoever, as all the responsible places in the central government are occupied by members of the party in power who, in matters of religion, are not guided by feelings of justice, but are influenced by party interests."



**Glimpses from the Observer's Window.** — In his message to Congress in December, 1924, the President significantly failed to repeat his last year's endorsement of a Department of Education.

The dowager-Czarina Marie, mother of the murdered Czar Nicholas, now living in Denmark, denies that her son and his family have been killed and refuses to permit prayer to be said for their souls. There is a political motive connected with this belief of the late Czar's mother: she wants to serve notice on Grand Duke Cyril and his aspiring Grand Duchess that "there is no vacancy" on the throne of the Russian Czars.

Since January 1 Christiania, the capital of Norway, has resumed its ancient name of Oslo.

The American School of Religion at Constantinople has been moved to Athens. St. Paul's Institute at Tarsus has not yet been permitted by the Turks to open its doors.

Of the \$6,000,000 spent in three years on the rebuilding of the Holy Land one-third was contributed by Jews of New York City.

Photographs of burned leaves of the Bible are on exhibition at the Bible House on Astor Place, New York. The burning was planned and executed on New Year's Day, 1923, by a Spanish missionary priest at Oliveira, Minas Geraes, Brazil. He had trained the parish-children to beg Bibles at the doors of Protestant citizens, and the children received indulgences for bringing in books. The photographs shown at New York are of the Figueiredo version of the Portuguese Bible, which was made from the Vulgate and approved by the Queen of Portugal and the Archbishop of Lisbon in 1842.

By an amendment to the constitution of the Anglican Church in South Africa, recently adopted by the Provincial Synod, women have been made eligible as churchwardens and sidesmen (deputy churchwardens) and granted the right to vote for representatives to the Elective Assembly and the Diocesan Synod.

In Brittany, France, demonstrations against the anti-ecclesiastical policy of the government are being arranged by the Catholics with the approval of the bishop. These are met by anticlerical demonstrations.

*Lithuania.* — The police dispersed a meeting of the Jewish National Council, and the Diet refused to legalize this body, which has organized the Jews in Lithuania for religious and cultural purposes. The Christian Democratic Party of Lithuania has a bill before the Diet proposing to reorganize Jewish communities and to take away from them the right to tax their members.

Racial and party animosities are distracting the artificially built-up republics of Czechoslovakia. Clashes in the schools of the republic in particular reveal the fact that the Czechs and Slovaks regard each other as two different nations.

DAU.

## BOOK REVIEW.

**Synodical Report of the Central District of the Synod of Missouri, Ohio, and Other States.** 1924. 52 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

This report is printed in English, with the exception of the report on members received by the Delegate Synod, the report on visitations, and the president's address. The doctrinal paper by Pastor Paul L. Dannenfeldt treats the subject, "The Doctrine of the Call to the Public Ministry of the Word and Some of Its Practical Features." The Central District has

decided to publish its own District paper, to be known as the *Central District Messenger*. We trust that the publishing of such District papers will not keep the members of our churches from subscribing for, and reading, the official church-papers of the Synod. FRITZ.

**Hans Egede.** By *J. H. Schneider*. 191 pages, 5×7½. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This is an excellent biographical sketch of Hans Egede, the devout, zealous, and successful pioneer missionary of Greenland. His struggles and victories, as well as the final results of his arduous work among the Innuits in Greenland are graphically depicted. In addition to this, the fine description of the country, the graphic delineation of the noble missionary trio, Hans Egede, Gertrude Egede, and Paul Egede, and the detailed account of the continuation of Egede's work to the present time, renders this sketch valuable to all who desire information on the evangelization of Greenland. There are several errors which ought to be corrected in future editions, such as the statement that Hans Egede landed in Greenland in 1921, etc. MUELLER.

**David Zeisberger.** By *L. H. Schuh*. 181 pages, 5×7½. 50 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This is a fascinating biography of the intrepid Moravian missionary David Zeisberger, who during sixty years of his life labored as pastor and missionary among the American Indians. The book is charmingly written and ought to be found in all the libraries of our young people's societies. MUELLER.

**A Strong Man's Defeat, or, The Story of Samson.** By *William Schoeler*. 260 pages, 5¼×7½. Cloth, 75 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

*A Strong Man's Defeat* is the story of Samson, the Judge of Israel. The narrative is retold in the modern style of story-telling. While this may have some advantages, we fail to see how it improves on the story as told in the Bible.—Besides this tale, which covers 235 pages, the book contains a short story traced against the background of the struggle which the language question is liable to stir up in German-American congregations. In the story the problem is solved when old Mr. Brendel, the chief opponent of the English work, sanctions the marriage of the pastor with his daughter Alice. Taken all in all, the story is rather unsatisfactory. MUELLER.

**Prophecy and Fulfilment, or, The Word Proved True.** By *Wm. Schoeler*. 93 pages, 5×7½. Cloth, 75 cts. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

"Prophecy and Fulfilment" evidences the truth of God's Word by pointing out how the various prophecies concerning the ancient heathen cities, as well as those concerning the Messiah, have been literally fulfilled. The lesson which the book teaches is of great importance in the present time of unbelief and higher destructive criticism. MUELLER.



**Katherine Luther of the Wittenberg Parsonage.** By *Clara Louise Dentler*. Illustrated.

**An Eagle of the Wilderness.** A fascinating story of Henry Melchior Muehlenberg. By *Margaret R. Seebach*. (The United Lutheran Publication House, Philadelphia, Pa.)

We have in these two volumes cleverly written accounts of two historic personages ever dear to the hearts of Lutherans. They are worked up from the original records, although this is not indicated in a formal manner. The story of Katherine Luther is told in the form of interviews suggesting almost modern conditions. Both books are a great credit to the authoresses and deserve to be widely disseminated. DAU.

**John Bugenhagen Pomeranus.** A Biographical Sketch. By *Walter M. Ruccius*. 135 pages. (United Lutheran Publication House, Philadelphia, Pa.) Price, \$1.00.

Not always is the reviewer's task made as delightful as in the two hours' reading bestowed on this little volume. It is no small achievement to build up, with scholarly exactness, from a mass of source material, a life of the *Pastor Germaniae*, that is, a speaking likeness of the sturdy and patient Pomeranian who showed Northern Germany, Livonia, and Denmark what the principles of the Lutheran Reformation are worth in practical church-life and, in general, in the private life of a consistent Christian. The Lord loved this rugged, plain-spoken, and, withal, jovial man, who was the earliest, most intelligent, and most effective propagandist on a large scale for Lutheranism; who was the first pastor to celebrate a Bible Sunday and a Reformation Day in his church; and who at the time of his death, in 1558, had turned the Baltic Sea into a *mare evangelicum*. He had the confidence of the common people as well as of great rulers and was the truest friend of Luther himself. The beautiful friendship that sprang up between Luther's Kate and Bugenhagen's Walpurga — so different from the relationship between Luther's Kate and Melancthon's Kate — also proved a great blessing to the two reformers, and might have been given a little more space in this volume. It is correct to say that Bugenhagen's best epitaph is his own motto: —

Si Jesum bene scis, satis est, si cetera nescis.

Si Jesum nescis, nil est, quod cetera discis.

The author has done his work exceedingly well, and with his lucid style, his gift as a narrator, and his student's passion for telling facts from original records has produced a volume that will be prized alike by the general reading public and persons of historic erudition. He deserves the best wishes of the Lutheran Church for future efforts. May there be many of them! — A few reminders: On page 18, it seems, some qualifying clause has dropped out of the statement that the content of Bugenhagen's sermon on June 29, 1520, "is Biblical from the point of view of the righteousness that comes by works." This righteousness is "Biblical" only in the sense that it is denounced in the Bible. — On page 25, there is a view of the Messianic Psalms expressed that involves undue criticism of the sixteenth century interpreters. While admitting readily "prophetic perspective" and, accordingly, both an immediate and a larger, distant application of prophecy, it is not readily seen to what particular events

in the psalmist's life the remarkable statements in Pss. 2, 22, 72, and 110 refer. We are all opposed to *eisegesis*; however, we do not want either an *exegesis* with such a powerful emphasis on the first syllable that there is nothing left of the truth of the text when the *exegete* is through with it. — The remark on page 30 that Luther "entrusted the oversight of the churches to the nobility" (comp. p. 61 on territorialism) finds its correction in what the author states on p. 84. Luther never changed his mind on the matter of congregational sovereignty. By the way, actions of German diets had a decisive influence on the turn which affairs took for the new Church that sprang from the teaching of the reformers. — On page 38 the verse should be supplied for John 11. — On page 90, last line, either "stolen" should be changed to "stealing" or the number of the verbs in the sentence should be changed. — Cannot the literary world agree on a more idiomatic rendering for "Hans Wurst" than "Jack Sausage"? p. 106. How would "Johnny Joke" do?

DAU.

**My Church.** An Illustrated Lutheran Manual. Pertaining principally to the history, work, and spirit of the Augustana Synod. Vol. X. 128 pages. (Augustana Book Concern, Rock Island, Ill.)

In this latest issue of the Swedish Lutheran annual, which Rev. Nothstein publishes, we have the usual materials characteristic of this publication.

DAU.

**The Church and the Ministry in the Early Centuries.** By *Rev. T. M. Lindsay, D.D.* 398 pages,  $5\frac{1}{2} \times 8$ . \$4.00, net. (George H. Doran Company, New York.)

One of the fairest, certainly the fullest, description of the subject announced in its title that we have ever seen. A veritable mine of information concerning the organization and practises of the Church, the various forms of public ministry, and the relation of ministry and congregation, during the first three centuries. No one who wishes to acquaint himself with the picture of early church-life, especially with the twofold aspect of organization and public ministry, can do better than to familiarize himself with this survey of all questions incidental to the subject. Whether it is the precise meaning of "apostles," "evangelists," "elders"; the calling and appointment of ministers; the authority of the clergy in the first age; offerings, communion, or love-feasts; treatment of the lapsed and of heretics or the origin of synods and councils — he will find here an exposition by one who writes with a decent regard for the sources, both Biblical and patristic. The price is somewhat high, doubtless owing to the cost of printing quotations from the Greek. Rev. Lindsay is principal of the Glasgow College of the United Free Church of Scotland, and his book is a volume in the Cunningham Lectures established in Free Church College, Edinburgh, by W. B. Webster in 1862. GRAEBNER.

**The Modern Use of the Bible.** By *Harry Emerson Fosdick.* 291 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . Cloth, \$1.60. (The Macmillan Company, New York.)

**Spiritual Energies in Daily Life.** By *Rufus M. Jones.* 179 pages,  $5 \times 7\frac{3}{4}$ . Cloth, \$1.50. (The Macmillan Company, New York.)

The first of these books is the *confessio fidei* of the well-known Liberalist Harry Emerson Fosdick. In a clear and fascinating way he airs his views on the inspiration of the Bible, the deity of Christ, the vicarious



atonement, the purpose and mission of the Church, etc. While retaining the names and formulas current in orthodox circles, he rejects every distinct teaching of Christian orthodoxy. Fosdick has thoroughly absorbed the rationalism which prevailed in Germany a century ago and is offering old, worn-out, and discarded errors in a new and charming way so as to cover their superficiality and rottenness. He is a master of style and diction and argues with the grace of a true gentleman. This book is well written, but the author does not succeed in disguising the ugliness and hollowness of the unbelief which he champions. His antichristian theories are without power to vivify, without hope to inspire, without faith to bestow upon man that divine comfort and assurance which he seeks in religion. He produces in the hearts of fair-minded seekers after truth only *ennui* and disgust.

The second book, *Spiritual Energies in Daily Life*, contains essays on religion, some of which appeared in various periodicals and are reproduced here as shedding light on the question under discussion. In this book the author attempts to show how religion, as a divine dynamic, must exert its power in the life of the individual and of the Church. This noble subject, which is always of profound interest to the aspiring Christian, the writer, however, is incapable of treating adequately. He does not stand upon Scriptural ground, and therefore his discussion is based upon false premises. He defines Christianity as "a type of life, a way of living" (p. 94); "the continued incursion of the divine into the life of the human" (p. 96). Equally wrong is his definition of faith. "Faith does not mean *believing* something. It is a moral attitude and response of will to the character of God as He has been revealed in Christ" (p. XII). That presupposes, of course, that man has a free will in spiritual matters. "Hardly less important [than the grace of God] is the simple human energy which meets that centrifugal energy and makes it operate within the sphere of the moral will" (p. XII). The conclusions which are drawn from these premises are as untenable as the premises themselves, and the author loses himself in a maze of error.

MUELLER.

**His Salvation.** By Norman B. Harrison. 158 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . Cloth, \$1.25. (The Bible Institute Colportage Institution, Chicago.)

This is a helpful little book, which we heartily recommend. In the Foreword the writer says: "Dedicated to the glory of God and the good of fellow-man, this little volume undertakes to elucidate the book that is conceded to be at once the most profound ever penned and the most fundamentally essential to an understanding of Christian faith." We agree that the method which the writer employs may well serve to elucidate Paul's great Epistle to the Romans to lay students. By means of *outlines*, which furnish the basis for an accurate analysis of the chapters; of *charts*, which exhibit to the eye the essential truths of each division; of *notes*, which clear away any possible misunderstanding of the texts; and of *comments*, which are designed to apply the great cardinal themes and doctrines, the author succeeds in setting forth graphically the wonderful contents of the epistle. In general, the truths are stated correctly. The blessed truth of salvation by grace through faith, the cardinal doctrine of Christianity and of Romans, the writer has clearly grasped, and he views all the other teachings from the viewpoint of this central theme.

Nevertheless, the reader must use the book with caution, for not always does the writer interpret Paul's thought correctly. While he rightly says that "faith claims that Cross as my salvation," he distinguishes between faith and surrender and says of the latter: "This is the step that alone makes salvation personal and actual to me." As a matter of fact, faith itself is the surrender to Christ, who bestows salvation as a free gift.

MUELLER.

**The Minister and His Ministry.** By *John Mahan English*. 126 pages, 5×7½. Cloth, \$1.25, net. (The Judson Press, Philadelphia.)

This volume contains three lectures, entitled: *The Minister as Preacher, The Minister as Leader, The Minister's Equipment*. They were delivered under the auspices of the alumni of the Newton Theological Institution, who established "The John Mahan English Lectureship" for the purpose of "bringing to the institution experienced pastors and other specialists in Christian work to reside with the students and hold conferences with them concerning their future labors." The first-fruits of these student conferences are embodied in the present series of lectures, which are timely, practical, and inspirational. The minister is to be, first of all, a preacher, whose outstanding qualifications are joyfulness, hopefulness, faithfulness, urgency, experience, ability to reason, tenderness, fervor, aptness to teach. However, he is also to be the official leader of the church. Accordingly, the second lecture sets forth wherein that leadership consists. This lecture is less satisfactory than the others. Too much emphasis is placed upon character building, and not enough on the saving of souls through the incessant preaching of God's Word. Manifestly the author was guided by the Calvinistic ideal of church leadership. The last address discusses the equipment of the pastor and contains excellent suggestions. If read with care, the book may be used with great profit by the brethren in the ministry.

MUELLER.

**Sermons for the Times.** Edited by *Rev. Peter Walker*. 208 pages, 5×7½. Cloth, \$1.50. (Fleming H. Revell Co.)

This collection of sermons should have been called "Sermons of the Times" rather than "Sermons for the Times." Only a few of them touch on the ever vital and necessary message of the Gospel of Jesus Christ, which constitutes the only sermon that is ever timely and needful, especially in our time of apostasy. Leander S. Keyser, the only preacher representing the Lutheran denomination, has contributed an apology rather than a clear-cut Gospel testimony. His sermon, however, is by far the best of the collection. The other preachers mentioned in the book are: Burrell (Reformed), Cadman (Congregational), Fosdick (Baptist), Hillis (Congregational), Jefferson (Congregational), McConnell (Methodist), Merrill (Presbyterian), Quayle (Methodist), Riley (Baptist), Shannon (Independent), Stone (Presbyterian), and Woelfkin (Baptist). Their efforts show what the most prominent preachers of the present day, both Fundamentalists and Liberals, regard as the fitting message for the people of our time, who — as also the majority of these sermons attest — cannot bear sound Gospel preaching. As "Sermons of the Times" this collection is of value to the historian who wishes to inform himself with regard to what is being preached in sectarian circles. It is a sad description of the doctrinal confusion that prevails there, both among the Conservatives and the Liberals.

MUELLER.



**The Christian and His Money Problems.** By *Bert Wilson*, Promotion Division, United Christian Missionary Society. 236 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . \$1.50, net. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

In the preface the author says: "The extension of the kingdom of God depends upon the making of money. That is why God is in the money-making business with men. He expects them to use their money-making talents not simply for themselves, but for His glory. This brings upon the farmer, the manufacturer, the banker, and the laborer a new motive for money-making, a nobility and idealism of purpose which dignifies and sanctifies every business transaction.... The thesis of this volume is that men should Christianize all of the processes of money-making, money-saving, and money-spending; that the kingdom of God should come not only into a man's heart and into the Church, but into the every-day realm of business, which involves the acquiring, investing, and distribution of wealth."

This book is written from the Scriptural viewpoint, states plain facts on the money problem, has valuable statistics, and gives good advice.

In a table giving the stewardship possibilities of twenty-six communions, also the Missouri Synod is listed. The tabulation shows that on the basis of a ten per cent. contribution the contributions of our Synod during the year 1922 *were short about \$25,000,000*. In this computation the average *income* per communicant member is figured at \$586 a year.

We advise pastors and laymen to buy and carefully read this book. The price paid for it will be a good investment.

The following chapter heads are treated: The Christian and the Sources of Wealth, The Christian and the Division of the Increase, The Christian and New Testament Stewardship, The Christian's Administration of the Lord's Share, The Christian and National Wealth and Income, The Christian Whose Income is \$5,000 or More, The Christian and the Unnamed Sin, The Christian and His Intangible Wealth, The Christian and His Wife, The Christian and His Children, The Christian and His Will, The Christian and His Church's Financial Methods. A bibliography is added.

FRITZ.

**The Influence of the Bible on History, Literature, and Oratory.** By *Thomas Tiplady*. 128 pages,  $5 \times 7\frac{3}{4}$ . \$1.00. (Fleming H. Revell Company, New York.)

Some good things are said in this book. We are, for instance, told that "Bible English seems so simple that any schoolgirl could write it; but try, and you will realize that the men who gave us the English version were the lords of the English language, and have never been surpassed or even equaled." On another page we read: "The Bible is not like a sloppy novelist, who takes four hundred pages to say what can be said in four by one who knows his business." Under the caption "The Secret of Greatness" the following remarks are interesting: "Mr. J. L. Paton, a well-known educationalist, says: 'If men read trash, they think trash, and if they think trash, they become trash.' The English people in the reign of Elizabeth did not read trash. They read a great book —

the book. Therefore they thought great thoughts and became a great people." A true prophetic word it is when the author says: "Any serious decline in Bible-reading and the influence of Bible principles will be followed by the decline and fall of the English-speaking peoples." FRITZ.

### Brief Mention.

From the United Lutheran Publication House of Philadelphia has come the **Lesson Commentary for Sunday-schools, 1925**, edited by *Charles P. Wiles, D. D., William L. Hunton, D. D., and D. Burt Smith, D. D.* The arrangement of the materials, the style, and the general character of the book are the same as those of the preceding volumes, as described in our review in Vol. III, p. 341. — To guide the workmen in its Systematic Missionary Endeavor, decided upon at its conventions in 1923 and 1924, the Walther League offers two well-digested booklets of 16 pages each: **Send Me!** Workers' Manual for the Systematic Mission Endeavor, by *Paul E. Kretzmann, Ph. D., D. D.,* and **The Great Commission**, by *Rev. Paul Lindemann.* — For the Jubilee of the Lutheran Church in the Wimmera District of Victoria, Australia, J. F. Noack, at the request of the pastors of the Wimmera District, has prepared an instructive and edifying illustrated account of 47 pages, covering the period from 1874 to 1924. — Hazel, Watson & Viney, L. D., of London, have published Prof. R. A. Reiss's, D. Sc., **The Comitadji Question in Southern Serbia**, which is a hair-raising account of the unspeakable atrocities committed by Bulgarians and Turks upon Servians, before, during, and after the World War. — The Prophetic Society of Dallas, Tex., is distributing an eleven-page tract by *John Quincy Adams*, entitled **Europe Remapping According to Prophecy . . . and Its Meaning.** The meaning is that in 1931 the end of "the time of the Gentiles" shall have arrived, and that the final seven years of John's and Daniel's prophecy preceding that time will be a period of unusual distress. — President M. Wiskari of the Finnish National Church sends us *Joulurauha*, an illustrated Christmas annual of 32 pages in Finnish. — The Lutheran Publication at Haemeenlinna, Finland, announces a Finnish translation of Dr. Walther's Easter sermon: "The Resurrection of Christ the General Absolution of the Sinner World." The Finnish title is "Kristus Heraettety Knolleista Maailma Pacaestetty Synneistae." — From the Knights of the Ku Klux Klan, Incorporated, has come a pamphlet giving two addresses, which the Imperial Wizard, H. W. Evans, delivered at the Second Imperial Klonsvocation at Kansas City, Mo., September 23 to 26, 1924. The themes of the kladdresses are: "The Klan of To-morrow" and "The Klan Spiritual." — The *Normal School Herald* of Shippensburg, Pa. (October, 1924), shows that a Lutheran, Hannah A. Kieffer, is a director of Rural School Work. — From the office of *Blaetter aus Spanien* has come Dr. theol. A. W. Schreiber's (Berlin) treatise: **Deutschlands Anteil an der evangelischen Bewegung in Spanien.** — The American Lutheran Publicity Bureau, 69 Fifth Ave., New York City, has published a beautiful calendar, conveying valuable information regarding the work of the Bureau. Pastors who have not received a copy may obtain one free by writing to above address.

DAU.